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For "The Friend."

Memoirs and Letters of Sarah Hillman.

(Continued from page 218.)

330, 8th mo. 18th. Our beloved friends, George and Ann Jones, returned to us the 1st of last month, after an absence of nearly two months, wherein they had visited many places within the Yearly Meeting of New York. Since which it has been my privilege to be much with them at home, as well as at the Abington Quarterly Meetings. Their services have borne the stamp of the Holy Spirit at all times and in all places where they have been with them. And I assuredly believe they leave many seals of their apostleship in this land, who will be as stones in their path of rejoicing in that day when the Lord shall assemble worlds before his seat. For Ann Jones is, to some few little trembling children, whom it has pleased the blessed Spirit of the church to entrust with a gift of the Gospel, a mother, whose removal we shall sorely feel. Oh! may we be strengthened to abide to the same Almighty Helper, through whose Holy aid she was made so eminently useful! That we too may be enabled to fulfil the ministry He has committed; being willing to be accounted fools for his sake. Yea, to be despised and be spent if we may in any wise be enabled to receive the answer of well done.

To Ann Jones.

Philadelphia, 9th mo. 17th, 1830.

Dear and valued Friend,—I sit down to write a few lines to thee under feelings of deep sadness, from the apprehension that I am committed to my care will never be able to find in such sort as to produce that kind and useful enjoyment which results from perfect obedience, and unreserved dedication of self. Ah! deep indeed are the baptisms of sorrow we have to pass through in order to be able to perform the service and work unto which they are called and appointed; and I believe except supported by the ever-merciful Arm, (though unseen) in seasons of great dismay, the poor, conflicted, trembling disciple would sink. But by the adorable, unutterable mercy, He, who the poor disciples said to him 'Master, thou not that we perish,' arose, and breathed a calm, and the winds and the sea

obeyed, does give us to see in his own time, that He sitteth upon the flood, and that He is King forever. Thus enabling us to persevere in that tribulated way, which leads to His heavenly kingdom. Thou art oft, yea daily remembered with thy dear partner, by very many friends here, whose tender inquiries are 'Have you heard any tidings of our dear friends?' and I cannot but speak out at times, of the blank we feel; but am endeavoring in the simplicity of a little child, to have a single eye to the Shepherd and Bishop, desiring to become weaned from every other dependence. Nevertheless, I do believe there is strength in unity, and that as we are engaged to be found walking in the light, there is a blessed fellowship enjoyed while here on earth with all the living, and in the fresh flowings of love, we can desire others to 'Come and have fellowship with us, for our fellowship is with the Father and with his son Jesus Christ.' And I do also believe that it is allowable, as in the days of captivity formerly, for those who fear the glorious, holy Name, to speak often one to another, and that he not only hearkens and hears, but keeps a book of remembrance, and will remember and spare these, when he makes up his jewels, as a man spareth his only son that serveth him. So that I do very affectionately desire your united remembrance and sympathy, yea prayers too, that the whole burnt offering may be made; that however I may be led, by a way I have not known, and comparatively alone, the path may be plain, darkness may be made light, and crooked paths made straight, that His blessed holy will may be wrought in, and upon, and through me, who is worthy of the very best of all our faculties; that so when this mortal shall put on immortality, the soul disrobed of this mortal of flesh, may be prepared to assimilate with those pure spirits which surround the throne, who having come through great tribulation, and having known their robes washed in the blood of the Lamb, are employed in saying, 'Worthy is the Lamb that was slain to receive riches and honor and glory and blessing; for thou has redeemed us by thy blood.'

Our beloved friend, H. Paul, took E. P. and self, to Haddonfield Quarterly Meeting, yesterday. I thought it a good meeting, though as to myself have only to speak of infirmities. It was like at Woodbury, where also I bore the burden home with me. Oh! shall I ever be able to say, 'It is done as thou hast commanded,' the fears are so many and great that assail my poor mind. 'My backslidings are many,' is oft the language of my heart; but He who knows all things, sees the bent of the mind; the desires are raised by Him for strength to do or to suffer according to his will, and notwithstanding all my fears and cares and tears, in moments when the light of His glorious countenance is a little lifted up, can rejoicingly believe that He will help to the end, and can trust him for all that is to

come. Ah! then pray for me that in and through all, His glorious, holy Name may be exalted, whether it be by life or death. And be enabled to say:—

'Good when he gives, supremely good,
Nor less when He denies;
E'en crosses from His bounteous hand,
Are blessings in disguise.'

My dear mother and sisters desire their affectionate love to you; also dear E. Pitfield and M. Bacon.

With tenderest love to thee and thy valued affectionate husband, am thy attached;
S. HILLMAN.

No date.—This time last month, went with my dear friends E. P. and K. P., to the Western Monthly Meeting, where my good and great Master required, as I believe, a sacrifice; which through his mercy, was enabled to yield up before his holy footstool! Oh! how does my spirit crave preservation through future steppings; that no shade may be wrought upon the blessed cause through me. Thankfulness was felt for the ability granted to do His holy will, and I returned in peace. Several times since have had to come home in that poverty which results in withholding more than is meet, and though at times so awfully do I feel the responsible state of the watchman, as to be ready to fear my unfaithfulness will in the end close the door against me, that surely an entrance into that glorious, holy city, whose gates are praise, will not be ministered unto me. Yet at others, through the renewed goodness and tender loving kindness of my adorable Redeemer, have been constrained to break forth in a few words, to the consolation of my own poor mind, if no other good may result therefrom; and to bow my knees before the God and Father of our Lord Jesus Christ, imploring a little help. Oh, may my soul bow low as at his blessed feet who died for me, and rose again; who set us an example that we should follow his steps, who said to his immediate followers, 'Ye also ought to wash one another's feet.' And when we have done all say, we are unprofitable servants."

To Hannah Paul.

"Philadelphia, 3d mo. 24th, 1831.

Thou, my beloved friend, wast so sweetly with me last night in my sleep, that I am ready to conclude thy sympathetic mind has bended a little this way at times of late. Thy language, after the manner of dreams was, 'I am so concerned about Sarah Hillman that I scarcely know what to do?' Now, my dear friend, hast thou any particular concern on my account? If so withhold it not from me. I trust it will be received in that love which I know thou dost feel for me. In reply I said, my concern is great for myself, and very earnestly do I desire to be preserved amid all the temptations and trials which may be permitted to assail, and to anchor in faith on that immovable foundation which is laid in Zion,

considering Him who endureth the cross, despising the shame, for our sakes, &c. Much in this way passed between us; and on awaking my mind seemed a little strengthened. I do long to be more thoroughly washed, yea to be sanctified in body, soul and spirit, that so all things may be pure. But oh! so far from this state do I find myself, that I am ready to faint many times; and whilst through adorable mercy, sensible at seasons of a renewed call to labor in the ministry of reconciliation, so destitute do I feel of every qualification for this awful service, that the language of my heart is, 'I am a worm, and no man;' 'I cannot speak for I am a child.' But oh! how has the language been, 'say not, I am a child, for thou shalt go,' &c. 'Be not dismayed at their faces, lest I confound thee before them.' Ah then, dear friend, pray for me, that I may abide in the very bottom of Jordan all the time appointed; and that holy resignation may be witnessed, to be, do, or suffer, according to His righteous will: that in entire dedication, thy poor feeble friend may prove herself more attached to her Divine Lord, than any earthly joy. 'If ye love me,' says He, 'keep my commandments.'

Affectionately thy

S. H."

(To be continued.)

For "The Friend."

Account of Recent Adventures and Suffering in the Arctic Regions.

(Concluded from page 210.)

From the time of their arrival until the beginning of the polar night, whose deep shadows continued for three months and were only dissipated at intervals by displays of aurora borealis, the refugees occupied themselves in hunting, but we must believe that only a small number did so, and with little energy, for their journal mentions as the whole of the game killed, two bears, two blue foxes and a few reindeer. When the night came on they shut themselves up in the house, from which they scarcely ever went out: a few of the men occupied themselves for a time in joiner work which however they soon abandoned, and the greater number appear to have thought that being well warmed, well fed, well clothed, and well lighted, they had only to give themselves up to inaction and the enjoyment of the comforts by which they were surrounded. They crowded together into one room, where they built a great fire; they did not even take the trouble to cook or to give attention to the commonest measures of cleanliness, or to take other precautions for the preservation of their health. They were contented to consume the provisions which required no preparation, and their indolence was so great that the larger part of their stock of Liebig's essence of beef was used without having been even diluted with hot water.

This inertia, this carelessness, and the filth which they created, were not long in producing their natural effects. On the second of Twelfth month, the first man sickened, on the nineteenth another, and by the twenty-fourth nearly all of them were attacked by scurvy. It was now necessary to occupy another chamber; here the sick were laid on good mattresses, and were nursed by the only two of their comrades who remained well. The temperature which had varied during the Twelfth month from 4 degrees to 13 degrees below zero, fell on the seventh of First month

to 20 degrees, and aggravated the sickness in a frightful manner; on the nineteenth, two men died.

At this period, notwithstanding the steadiness of the cold, the journal mentions that the waters of the fiord of Mitterhuk were not yet frozen. The sanitary condition of the refugees experienced no change for several days, but in the latter half of the Second month their illness increased. On the 21st the third death took place, the cold then was 30 degrees below zero, but the first rays of the sun were dawning upon the horizon: meanwhile one of the nurses who had remained well fell sick in his turn, and left the keeping of the journal to one of his companions, who thus writes: "There remains but one well man to take care of all the rest, may the Lord have pity upon us!"

From this time the journal only records thermometric observations and the dates of fresh deaths. On the 28th of Second month, the temperature was 34 below zero, the coldest of the winter. In the first fortnight in the Third month the weather moderated, the temperature varying from 4 to 20 degrees below zero, but by the fourth of Fourth month the cold had increased again, and on the latter date was 30 below zero. After this the record of the temperature ceased. Ten additional deaths had been registered up to that day, an eleventh is noted on the 19th, by a new hand, and the mention of this death is followed by an expression which seems to indicate delirium in the writer. There are no further entries.

Such, in short, according to the indications of the journal, are the principal and mournful incidents of this fearful winter residence at Mitterhuk. It remains to us now to tell in what condition the house was found when Captain Mack's ship arrived there the 18th of last Sixth month. On the 16th, Captain Mack had arrived at Isfjord, but after several vain attempts had been obliged to give up the effort on that day to reach the house of shelter. On the morning of the 17th, he sent a boat commanded by a harpooner; after ten hours absence the man returned, bringing information that there was no one living at Mitterhuk, he had only been able to find corpses, upon one of which was fastened a note of Captain Telesen, of Bergen, commander of the steamer Ellida: this note stated that the captain of the Ellida had landed there the day before, and had collected all the papers which he could find.

Next day the Ellida returning from Advent Bay, met Captain Mack's ship, and the two captains landed together, reaching the building about 3 o'clock in the afternoon. At the end of the house were piled up clothes, bed covers, furs and other articles; this pile was composed no doubt of the garments and bedding of the deceased men, and indicated that the survivors feared, whether rightly or otherwise, that the disease was contagious. At a short distance off their eyes lighted on a square pile of wood, covered with a tarred cloth; they approached, and lifting the cover, the visitors recoiled with affright at the sight of five corpses; this spectacle, nevertheless, was almost nothing in comparison with that which they were about to find in the interior of the building. * * * The refugees had occupied two chambers; in that to the right six corpses were extended, emaciated, decomposed, mouldy and of hideous aspect. In that

to the left three dead bodies were lying on beds, and a fourth was stretched upon a chair. * * * This latter was the most carefully clothed, he wore a fur vest and cap; on his hands were white woolen gloves; the exterior side of his face was well preserved, the other side must have been badly wounded, for a stream of blood had flowed from it the length of the chest. It was thought that he was the last survivor, and that seeing himself alone in the midst of death, he had been seized by delirium and had wounded himself in the head. * * *

All the bodies were buried by the crew of the Ellida, this sad duty accomplished, they returned to the building to make an inventory of the provisions. There still remained food of every kind, and fuel in abundance. Hermetically sealed meats were almost entirely untouched; it was so too with the stores of preserved vegetables; these unhappy men having supported themselves to the last on salt meat, mostly raw, lard, condensed milk and Liebig's paste.

In reviewing these two narratives, we are much struck with the contrast; on one side we see the sailors of "The Freya" battling with the elements with heroism, their resources were nought, or nearly so, not only as to food, but also as to clothing, implements, fuel and ammunition; no one was safe for an hour. It was constantly necessary to use the most superhuman efforts to escape impending death; their waking hours were without repose, their sleep without shelter, nevertheless their lives were preserved in the midst of the gravest dangers. They had to struggle against cold, bears, hunger, lethargy and death. On the other hand, the six survivors of "The Freya" six survivors, by brave efforts for seven months, their preservation during the latter part of the winter being doubtless largely due to their following the example of their hosts, the Samoians, taking brisk daily exercise in the open air, regardless of the weather, in fearlessly hunting white bears, seals, walrus and reindeer, and in drinking the warm blood of their game when captured. On the other hand, we see a considerable company of men who arrived in full health at an establishment almost comfortable, who gave themselves up to indolence and sleep, neglected the most essential precautions for the preservation of life, and perished miserably, leaving, after their death, one of the most hideous spectacles recorded in the annals of maritime suffering.

The moral is easy to draw: it brings relief to the old proverb, "Help thyself, and heaven will help thee." There are in fact many wonderful results in the indefatigable energy of the sailors of "The Freya," a misery arising from the apathy of the refugees at Mitterhuk.

For "The Friend."

John Heald.

(Continued from page 211.)

"10th mo. 21st. Attended the meeting at Northampton. It was small and dull in forepart, and though mostly of other societies I felt willing to suffer, but after long suffering I engaged in testimony to the Truth—stating that there were some who did all their work to be seen of men, and we should do our work to please God. We are required to fear Him, that can destroy both soul and body, and worship Him, 'Fear God and give glory to His name, who made heaven and earth,

and the fountains of water.' I went on to show the danger of resting in outward performances; that it was not the name of religion, nor outward rites and ceremonies, not putting away of the filth of the flesh, but answer of a good conscience [that now we have us;] that singing what is called Psalms and hymns in meetings was calculated more to ease the carnal mind, than to aid in the solemn act and approach of the mind of to his Maker; that there appeared to be danger of the mind being so taken up with attached to outward performances, that inward attention was in danger of being neglected while the outward was observed. Trusting to what the learned tell us, and trusting our eternal welfare on hearsay, can a man or woman of rational, intelligent understanding be satisfied with such a dependence? Were not room to suspect, that in something essentially necessary, [the teacher] might be deficient? Such a reliance is inconsistent with what our Lord and Saviour said to the disciples, 'Why judge ye not for yourselves, it is right?' He knew what people should do, and what would be profitable employ for them in order to salvation. My mind was troubled, and afterwards I did not know but in some things I might have gone too far, but on a quiet review I feel satisfied, not finding any word or sentence to give uneasiness. I therefore leave it to the Divine disposer, to whose service I have been devoted. After a meeting at Mayfield, we went to Levi Saymore's. My companion had the evening before fallen under discouragement, remained still, and eat no supper nor breakfast, and could take scarce any satisfaction in anything. It appeared most proper to be with him, though I wanted to press on to accomplish the work, so that I might return home without omitting what I ought to attend to. I write the aspiration arises, May the will of the Lord be done!

14th. We spent at Levi Saymore's, when it seemed there was no way to go, or to me directions to travel seemed alike. My companion wanted to go back to Providence, his uneasiness increasing, we conversed with a few friends, and the result was to go back.

15th. Attended the meeting at Providence. As it we were favored together. My companion expressed some sentences, and he came very relieved, and we returned that evening to Levi Saymore's.

18th. Went to Lee Meeting, crossing the Hawk River, where we met with our beloved friends Catlet Jones and Samuel Davis, in our own Quarterly Meeting, on a religious visit also. We rejoiced to see each other. It was so unexpected a meeting, that I could not, for sometime after sitting down in meeting, feel my mind composed, but as the people gathered I felt my mind brought into the proper and prepared to speak, and engaging in I delivered a testimony, which reached to comfort many. Catlet made a remark near the close like confirming what I had delivered. We all went to Zaccheus Hill's to lodge, and pleasantly spent the evening in conversing and enquiring concerning home affairs.

20th. At an appointed meeting among some friendly people, but none of them members of the Society. I had been informed there was openness in that place towards Friends, and finding my mind caught, I ventured, and had a favored meeting with them. My

companion first said, Except a man be regenerated and born again he cannot enter the kingdom of heaven. This may seem strange to some, as it did to Nicodemus, who said, how can these things be. Pardon Macomber followed on the subject of worship, with suitable sentiments; and my way opened to follow. I said that which is born of the flesh is flesh, and that which is born of the spirit is spirit. I then showed that whatever is brought forth in the will of the creature, is born of the flesh, and it is gratifying to the flesh; and we see those who are corrupt in their morals can sing and join in singing; they can learn it and practise it too; and it appears to me to be born of the flesh. But when people become prepared to sing as the apostle described concerning prayer, that he would pray with the spirit and with the understanding also; if the mind be thus prepared, then it may be performed; but if the mind be prepared, it will be humble; and it will not be mere gratification, but a humbling duty, when it is performed in an acceptable manner. We cannot in our own wills perform acceptable worship, for we cannot in our own wills worship the Father in spirit and in truth, and such He seeketh to worship Him. I went into several things or points a considerable way, and the minds of many were very tender. Perhaps we have not had a more satisfactory meeting in our journey. I desired the people to ascribe the praise to the Author of our existence, who is worthy of it.

11th mo. 5th. Rode to Brownville, where I had felt a draught for more than a week, and a kind of dread or dismay, but now the time had come to go to the conflict. Notice had been sent, and on the 6th we attended, and a considerable number met, and several of the first rank in the place. After a short, simple introduction, I brought some close, feeling sentiments to view, and the people became remarkably still, having been restless before. The meeting concluded more satisfactorily than I expected, but I thought and said that the friendship of this world is at enmity with God. I believe that the world, and its friendship, was greatly hindering some from making progress in religion; and I mournfully believed that I felt religion was in danger of being smothered by the world. However, I came away comfortable on my own account, but sorrowful on theirs; so ended this trying exercise that had for several days attended my mind. General Jacob Brown attended this meeting. On seeing his house and other possessions, and the style of grandeur they appeared to be in, and thinking that much of this was obtained at the risk of his life in battle, and as a recompense for taking the lives of our fellow mortals, so that all appeared to be stained with blood, it reminded me of David, who, when he received the water from the men who obtained it at the risk of their lives, would not drink it.

9th. At Indian River, for a long time I felt nothing like bearing testimony, and endeavored to keep my place. I sat silent but resigned. When the time was far spent, I believed it best to speak to the people, and said, Paul may plant and Apollos water, but God giveth the increase; but neither Paul nor Apollos, in their own wills, could either plant or water that [which] God would grant an increase to; nor do I believe that any man in his own will, can, in our day, plant or water or preach the Gospel to the people to real profit. If man

in his own will can plant or water and preach the gospel, then he can save himself and his brother also. I went into several things beyond my expectation when I began, and it may be that it may be to the benefit of some.

10th. This morning we set our faces to go into Canada. I felt it impressed on my mind for several months at times, and I thought it seemed like a right sense, but I hoped I might be permitted to go home, before it would be necessary to go to that part. But now finding the time to be come, and seeing no clearness any other way for the present, nor any further service here, we set out, having Moses Child as a conductor. We lodged at a tavern, and in the morning continued our journey, crossed Indian River, and Oswegochochee River. We breakfasted at Morristown, and went into a flat boat, and were ferried over the great river St. Lawrence into Canada.

14th. We desired the widow Brewer [at whose house they were entertained] to have notice given of a meeting, which being done, the people came together at her house. I felt an exercise which I attended to, and at length said, I have been thinking of what constitutes a Christian. I believe it will be profitable for some here to consider what was required to make one in the time of Christ's being on earth, and in the days of His followers, the apostles. I believe nothing can be added nor diminished. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Him. 'If any man will be my disciple, let him take up his daily cross and follow me.' We may plan and devise ways to suit our inclinations, but they that have not the Spirit of Christ are none of His. 'Ye are my friends, if ye do whatsoever I command you.' 'If ye love me, keep my commandments'—with more. I thought a solemn attention was given, and I hope the pure mind was stirred up.

15th. At Amestown Meeting, which appeared to be a very weak, poor one. After endeavoring to impress the minds of the audience, it seemed to me to have no entrance. I then stopped and told them, that if counsel had no more place than I apprehended the present communication had, that if the most eloquent orator were to speak consistent truths to them from the rising of the sun to the going down of the same, it would be of no avail, unless there was a disposition to put in practice. I then labored for some time and thought the solemnity rather increased."

(To be continued.)

Cottonseed Oil, Cake and Meal.

A new value has been given to a part of the product of the cotton plant which before was only used as a fertilizer, but which within the last five years has become an article of export as well as of domestic manufacture. The cottonseed, the removal of which from the cotton was long an expensive and puzzling problem, has been discovered to be as valuable as almost any other part of that wonderful plant, and demand for it abroad is now greater and more constant than the supply, which is limited, owing partly to the indifference and partly to the prejudices of the cotton-planters. Several manufactories of cottonseed oil, cake and meal, have been established at New Orleans—an elaborate report on the nutritive and agricultural value of which products has been made by Professor Joseph Jones, of the Medical University of Louisiana, after careful

chemical examination. The learned doctor shows the great use and value of these products from the hitherto almost worthless cottonseed, and states the fact that the intelligent European farmers regard the cake as so valuable for cattle feed that it readily commands from them from £6 to £8 per ton, equivalent at present to about \$40 in our currency. The works of the Louisiana Oil Company alone consume 15,600 tons of cottonseed annually, yielding 3,605,600 gallons of oil of a superior quality, and 6899 tons of decorticated cottonseed cakes, used as cattle feed. The works furnish steady employment to more than one hundred men. There are several other similar establishments in Louisiana, and one in the city of Mobile, which receives more orders than they can fill.

The value of the cottonseed as an efficient fertilizer has long been known to the southern planters, but these new uses to which the seed has been put greatly enhance its value. On submitting to strong pressure the oily seeds of the cotton plant a valuable and agreeable-smelling and pleasant-tasting oil is obtained, which in a purified state is now employed for the usual purposes in commerce, the arts and pharmacy for which other kinds of oils and fats are employed. Large exportations of this oil and cake, as well as of the cottonseed, are now annually made to France, England and other European countries, whence comes a constantly increasing demand. About 50,000 tons of seed are annually worked up in the five Louisiana mills, producing more than a million and a half gallons of oil, and about 19,000 tons of oil-cake and meal. The exports of this oil last year have been 34,544 barrels, of which 6459 barrels went to Europe, and 28,085 to northern ports. Of the oil-cake the exports have been 202,873 sacks, of which 19,356 went to northern States, and 181,735 to Europe. This is but one of many illustrations which go to prove that the southerner is awaking under the pinch of adversity, and learning the lesson of utilizing and developing the lavish gifts of nature, which he has hitherto put to so little use. The south has long been famous for her corn-cake; her cotton-cake is a more recent production, and bids fair to be equally popular and profitable.—*Harper's Magazine.*

Selected for "The Friend."

"In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1.

The Word of God was in the beginning, before any creatures were made, and by it all things remain unto this day. The Word endures forever, and by it all things in heaven and earth are brought to pass which God doth. It is from everlasting, without beginning and without end. It is powerful, dividing and discerning all things, even the secret thoughts of every man's heart. It is a two-edged sword, and as a fire, and like a hammer, to cut up, to burn, and to beat down. The Word of the Lord reconciles man again to Him, and His Word is in the mouth, and in the heart. The servants of the Lord handled, tasted, saw and felt the Word of Life, and from it, (the Word) spake forth the scriptures, as they were moved by the Holy Ghost through the eternal Spirit. They (the scriptures) are a declaration of the Word of Life, which was in the beginning, and endures for ever, and declares what the saints received, believed and enjoyed. None can understand (the scriptures) without the

same spirit that gave them forth, and to such who have the same spirit, the scripture is profitable. But many have the scriptures, that have not the Word, neither know it; but they that have the Word cannot but own the scriptures, and this is the truth as it is in Jesus, testified to all the world by us, who deny them that hereof give any other testimony.—*Edward Burrough—London, 1667.*

YOUTH AND AGE.

With cheerful step the traveller
Pursues his early way,
When first the dimly-dawning east
Reveals the rising day.

He bounds along his craggy road,
He hastens up the height,
And all he sees and all he hears,
Administers delight.

And if the mist, retiring slow,
Roll round its wavy white,
He thinks the morning vapors hide
Some beauty from his sight.

But when behind the western clouds
Departs the fading day,
How wearily the traveller
Pursues his evening way!

Sorely along the craggy road
His painful footsteps creep,
And slow with many a feeble pause
He labors up the steep.

And if the mists of night close round,
They fill his soul with fear;
He dreads some unseen precipice,
Some hidden danger near.

So cheerfully does youth begin
Life's pleasant morning stage;
Alas! the evening traveller feels
The fears of wary age.

Robert Southey.

TREES IN THE CITY.

'Tis beautiful to see a forest stand,
Brave with its moss-grown monarch and the pride
Of foliage dense, to which the south wind bland
Comes with a kiss, as lover to his bride;
To watch the light grow fainter, as it streams
Through arching aisles, where branches interlace,
Whose sombre pines rise o'er the shadowy gleams
Of silver birch, trembling with modest grace.

But they who dwell beside the stream and hill,
Prize little treasures there so kindly given:
The song of birds, the babbling of the rill,
The pure unclouded light and air of heaven.
They walk as those who seeing cannot see,
Blind to this beauty even from their birth;
We value little blessings ever free;
We covet most the rarest things of earth.

But rising from the dust of busy streets
These forest children gladden many hearts;
As some old friend their welcome presence greets
The toil-worn soul, and further life imparts.
Their shade is doubly grateful when it lies
Above the glare which stifling walls throw back,
Through quivering leaves we see the soft blue skies;
Then happier tread the dull, unvaried track.

Alice B. Neal.

Mild Winters.—The mildness of the present season, says the *Pall Mall Gazette*, though unusual, bears no comparison to that of some winters "long gone by." In 1172 the temperature was so high that leaves came out on the trees in January, and birds hatched their broods in February. In 1289 the winter was equally mild, and the maidens of Cologne wore wreaths of violets and corn-flowers at Christmas and on Twelfth Day. In 1421 the trees flowered in the month of March, and the vines in the month of April. Cherries ripened in

the same month, and grapes appeared in May. In 1572 the trees were covered with leaves in January and the birds hatched their young in February, as in 1172; in 1585 the same thing was repeated, and it is added that the corn was in the ear at Easter. There was in France neither snow nor frost throughout the winters of 1538, 1607, 1609, 1617 and 1658; finally, in 1662, even in the north of Germany the stoves were not lighted, and trees blossomed in February. Coming to later date, the winter of 1846-47, when it thundered in Paris on the 28th of January, and that of 1866, the year of the great inundation of the Seine, may be mentioned as exceptional mild.—*Late Paper.*

Golden Baits.

For "The Friend."

Are not the following reflections, penned by John Barclay in 1832, painfully applicable to the state of things in some places in 1874?

"As I proceed in my pilgrimage, I trust my confidence is increasing, that the great 'I Am,' the King of Sion, still reigns, and will reign to the overthrow of all his enemies; and that he alone is equal to take care of his church, and to overrule all things for the good of his little dependent ones. Yet, O! how awful do the times appear in which we live, and how awfully critical is our standing among the various professions around us; doubtless, it always has been so, perhaps more so, than those of any particular age may have thought. Every period has had its dangers, its temptations, its responsibilities. Yet surely ours are, if not new, very specious snares, and when I look around, I am ready to think who, even among the highest in knowledge, faith, or in gifts, is not fearfully liable to fall into some of these snares. O! I have thought, day seen, as I think, in the light of the Lord, the enemy endeavoring to deceive, if it be possible, the very elect. There are baits already laid, golden baits, which if they are not seen and shunned, will even devour those who devour them. I see not how some who do not take the lead amongst us, will or can escape being carried away, as with a sweeping flood, by that which they are now swimming in, unless the Lord prevent, I see not how the Society can escape being landed, yea stranded, on a rock. Every day, every fresh occasion of witnessing the spirit and proceeding of these times, convinces me beyond all hesitation, that we are fast verging to a crisis—an alarming crisis, and a shaking sifting crisis—when every foundation will be discovered, every covering removed. And though many will say, 'Lo here is Christ, and lo there!' he not with us, and do we not own him and follow him? Yet a clean separation will take place between the chaff and the wheat; and nothing will be able to endure the refining heat of that day, besides the beaten gold. O! how loose, how crude, how mixed are the views of many; how accommodating, how shifting is the ground they stand upon; how lofty and superficial is their edifice, though beautiful and apparently solid also. O, for more humiliation, fasting, waiting! O! for less activity, less self-conceit, less taking the name of Christ in vain! May such a view of things conduce to drive and keep me yet nearer to the Source of all safety and of all succour, that I may abide in Him, and grow up in Him in all things, who is the Head."

Second mo. 1874.

Review of the Weather for First month, 1874.

The average temperature for the First month was 36.7°. The range of the thermometer was from 7° on the 18th, to 69° on the 7th. Rain fell to the depth of 4.12 inches. There were 4 inches of snow.

DAY OF MONTH.	THERMOMETER.				BAROMETER.				Depth of rain.	WIND.	CIRCUMSTANCES OF WEATHER.
	7 A. M.	2 P. M.	9 P. M.	MEAN.	7 A. M.	2 P. M.	9 P. M.	MEAN.			
1	33	42	40	38.1	29.89	29.90	29.92	29.90		West all day.	Fair, Cloudy, Cloudy.
2	41	50	39	43.3	29.82	29.81	29.81	29.81		S. S.E., S.E.	Cloudy, Cloudy, Foggy.
3	30	51	49	46.7	29.81	29.81	29.81	29.81		F. S. S.	Foggy, Fair, Fair.
4	49	67	60	58.7	29.78	29.81	29.72	29.77		South all day.	Fair, Cloudy, Cloudy.
5	47	40	36	41	29.92	30.00	29.98	29.96		N. N. E.	Cloudy all day.
6	34	50	49	44.3	29.94	29.72	29.64	29.76		East all day.	" "
7	69	69	58	65.3	29.30	29.30	29.30	29.30	3.07	" "	" "
8	52	42	35	43	29.17	29.31	29.42	29.30	35.	E. E. W.	Cloudy, Cloudy, Fair.
9	31	49	34	38	29.43	29.33	29.22	29.32		W. S. E. S.	Clear all day.
10	34	46	35	38.1	29.32	29.35	29.40	29.35		South all day.	" "
11	30	40	34	34.3	29.42	29.50	29.63	29.51		West all day.	Clear, Cloudy, Clear.
12	26	33	30	29.3	29.83	29.85	29.87	29.85		" "	Clear all day.
13	21	32	30	27.7	29.80	29.75	29.50	29.68		N.W., N.E., N.E.	Cloudy all day.
14	29	32	24	28.3	29.40	29.40	29.50	29.43		N.E., N.W., N.W.	Cloudy, Clear, Clear, 4 in. snow.
15	13	25	17	18.3	29.50	29.53	29.55	29.52		N.W. all day.	Clear all day.
16	12	21	16	16.3	29.55	29.80	29.98	29.77		" "	" "
17	10	26	14	16.3	30.00	30.02	30.04	30.04		" "	" " Aurora.
18	07	33	24	16.3	30.04	30.06	29.95	30.01		N. N. N.E.	" "
19	33	40	35	36	29.74	29.74	29.74	29.74		W. S. S.	Foggy, Cloudy, Cloudy.
20	33	38	30	33.7	29.72	29.90	30.10	29.90		West all day.	Clear all day.
21	33	37	45	38.3	30.00	29.72	29.72	29.81		E. S.E., S.E.	Cloudy all day.
22	48	56	68	57.3	29.72	29.56	29.51	29.59	.70	S.E., S. S.	Foggy, Cloudy, Fair.
23	50	62	35	52.3	29.40	29.42	29.75	29.52		S. W. N.W.	Cloudy, Fair, Fair.
24	29	48	29	35.3	29.94	30.01	29.90	29.95		N.W. all day.	Fair all day.
25	18	26	22	22	30.04	30.04	30.06	30.04		" "	" "
26	15	30	23	22.3	29.95	29.87	29.86	29.89		N.W., S. S.	Clear, Fair, Fair.
27	32	45	40	39	29.70	29.54	29.52	29.58		South all day.	Cloudy all day.
28	44	51	47	47.3	29.43	29.45	29.47	29.45		S.W. W. N.W.	Cloudy, Fair, Clear.
29	30	49	35	38	29.74	29.75	29.80	29.79		N.W. all day.	Clear all day.
30	30	24	24	26	29.89	29.94	29.89	29.90		N. N.E., N.E.	Cloudy all day.
31	23	33	24	26.7	29.80	29.92	29.90	29.87	4.12	N.E. all day.	Cloudy all day.
				36.07				29.71			

For "The Friend."

Natural and Grafted Fruit.

Joseph Lancaster was the author of the Prussian system of school training, by the use of monitors, which occasioned considerable discussion forty or fifty years ago, brought its author into a temporary notoriety. In speaking of a worthy Friend, who resided in England, he made use of this comparison. She was naturally a crab apple in which some very good fruit had been grafted. When one partook of the fruit which grew on the grafted branches, and whose taste and qualities had been sweetened and changed by the influence of the graft, he would find it truly excellent. But occasionally an apple was gathered from a branch below the grafted, and that was very sour.

Now just these remarks may be as applied to the individual, I know not. She was undoubtedly a woman, not only of religious faith, but of natural force of character, and strength of mind. These qualities, when placed under the control of Divine Grace, enable their possessors to become perfectly more than ordinary usefulness in the world. Yet when the holy watch (wherein we are safe) is intermitted, and an unbridled action or expression is allowed to follow, the natural fruit thus coming from the graft, is often known to be very bitter, and those who at other times rejoice in the beauty and sweetness of the grafted fruit such have borne, have been sorely hurt and stumbled at the contrast. It is very possible, even for those who have been long and usefully employed in the Lord's service, to permit their own wills to give tone to their proceedings, even in the transaction of the affairs of the church. If they have been prominent in their meetings for some time, they may gradually (perhaps unconsciously to themselves) come to assume the due share of the management of the church. When younger members, under a

sense of duty, take a more active part, especially if they differ in judgment from themselves as to the right disposition of any concern coming before the meeting, the older ones may feel as if their authority and influence were being invaded. Such an ungrafted fruit as this feeling, if not kept in restraint by watchfulness and humility, may prompt to words or actions, not in accordance with that forbearance and love of each other which our excellent discipline enjoins. If such a prompting should be yielded to, the mischief done will be great in proportion to the standing and previous good services of the individual. For when one who ought to be an example to the flock, thus exhibits the sour fruits of a lack of humility and gentleness, it is exceedingly discouraging to the younger members, and tends to open their minds to the suggestion of the enemy of all good, that religion is more of a profession than a reality.

On the other hand, it is the duty of those who observe these evidences of weakness in others, to remember that we all have our treasures in earthen vessels, and are all liable to go astray, except as we keep under the guidance and influence of that Holy Spirit, which is profitable to direct. If such will look within, and consider their own cases, they will acknowledge, that though Divine Grace has often visited them, causing tenderness of heart and awakening strong desires after holiness and peace with God, and even enabling them to make some progress in the path that leads Zionward; yet they are conscious that they have many times fallen short in their duty, through unwatchfulness or unfaithfulness. This consideration should preserve them from being much unsettled by the actions of others, and should lead them rather to desire the preservation of their friends, and to mourn over the exhibitions of human weakness, than to be greatly offended thereby.

How instructive is the language of Isaac Penington: "It is of the infinite mercy and compassion of the Lord, that His pure love

visiteth any of us; and it is by the preservation thereof alone, that we stand. If He leave us at any time, but one moment, what are we? and who is there that provoketh Him not to depart? Let him throw the first stone at him that falls.

"In the Truth itself, in the living power and virtue, there is no offence; but that part which is not perfectly redeemed hath still matter for the temptation to work upon, and may be taken in the snare. Let him that stands take heed lest he fall; and, in the bowels of pity, mourn over and wait for the restoring of him that is fallen. That, which is so apt to be offended, is the same with that which falls. O! do not reason in the high-mindedness, against any that turn aside from the pure Guide; but fear, lest the unbelieving and fleshly-wise part get up in thee also. O know the weakness of the creature in the withdrawing of the life! and the strength of the enemy in that hour! and the free grace and mercy, which alone can preserve! and thou wilt rather wonder that any stand, than that some fall."

Snakes in Martinique.—The bane of this delightful paradise is a serpent—what paradise is without its bane?—called by the fearfully suggestive name of the "iron lance." This reptile, with venomous taste, chooses the coolest and most delightful places in the garden for his retreat, and it is literally at the risk of one's life that one lies down on the grass, or even takes a rest in an arbor. The wounds inflicted by these serpents are very apt to be fatal unless immediately cared for. The whole island is infested with this dangerous reptile, and it is said that, on an average, nearly eight hundred persons are bitten every year, of which number from sixty to seventy cases prove fatal, while many others result in nervous diseases which are almost as bad as death. A few years ago, when Prince Arthur of England visited this island, a grand fete was given in his honor in the Jardin des Plantes. In the evening the grounds were beautifully illuminated, and thousands of people sauntered through its cool and shady avenues. A large number were bitten by the "iron lance," and many of them never recovered from the effects of the poison. The fondness of this terrible reptile for cool and shady places is a serious drawback on the pleasure of rambling through the charming groves of Martinique. A rest on the grass under the shadow of some spreading tree is always haunted by the dread of unseen dangers, and one cannot even cross a field without exercising extreme caution. The advent of a modern St. Patrick would be heartily welcomed in Martinique, and if he would purge the island of poisonous reptiles as thoroughly as the ancient saint swept the Emerald Isle, he would have his picture in every house and a shrine in every church.—*Harper's Magazine.*

The Way.—Deep sufferings and baptisms must be known by all who retain their place in the Lamb's army; but such is the equity and truth of our Captain, that if patience have her perfect work, his true followers, even through the region and shadow of death, fear no evil. May the Stay of the righteous in every generation thus direct our steps, in the midst of the paths of judgment, to the honor of his cause, the dignifying his name, and to our own peace.—*Samuel Fothergill.*

Siberian Dogs.

A HARDY AND USEFUL ANIMAL.

The Esquimaux, or Siberian dog, is found nearly all over the most northern parts of North America and Siberia, and, although perhaps he is of more importance to the numerous tribes which inhabit those inhospitable regions than any other breed of dogs is to any other people on the face of the earth, yet many naturalists and writers on "The Dog" only notice this animal in a very cursory manner. The Esquimaux dog, which is found with very little variation in shape, size or color, on both sides of Behring's straits, is, in many respects, to the settled tribes inhabiting those districts, what the reindeer is to the Laplander, and the camel to the Arab. He is their only beast of burden, and is generally employed in drawing materials in a sledge over the boundless and dreary deserts of snow, where the cold is so intense that no other domestic animal, except the reindeer, could exist, and bear the hardships this animal is called upon to undergo. Messrs. Dall and Kennan's record of experiences and travels over extensive tracts of Arctic soil, on the respective sides of Behring's straits, during their explorations in the service of the Russo-American Telegraph Company, organized in 1864, furnished some most interesting evidence of the invaluableity of these animals to the Koraks and other tribes owning them. The latter gentleman says that these dogs are little better than half domestic Arctic wolves, whose instincts and peculiarities they still retain in a great measure; but there is probably no more hardy and enduring animal in the world. Although he is often compelled to sleep in the snow, with no covering or protection of any kind, when the temperature is 70 below zero, to draw heavy loads until his feet crack open and paint the snow with blood, and go without food for days, until he is brought to such a state of starvation as to eat up his harness, yet his strength and spirits seem alike unconquerable. "I have driven a team of nine of these dogs," says Kennan, "more than 100 miles in a day and a night, and have frequently worked them hard 48 hours without being able to give them a particle of food. In general, they are fed once a day, their allowance being simply a dried fish, weighing, perhaps, a pound and a half or two pounds. This is given to them at night, so that they begin another day's work with empty stomachs. The sledge to which they are harnessed is about ten feet in length and two feet in width, made with seasoned birch timber, and combines, to a surprising degree, the two most desirable qualities of strength and lightness. It is simply a skeleton framework fastened together with lashings of dried seal skin and mounted on broad curved runners. No iron whatever is used in the construction, and it does not weigh more than 20 pounds, yet it will sustain a load of 400 to 500 pounds, and endure the severest shocks of rough mountain travel, occasionally rendered more than ordinarily severe by the erratic behavior of the dogs, who sometimes, should a deer or fox cross their route, cannot overcome their wolfish propensities, but give chase in a most determined manner, heedless alike of the driver's shouts and the load behind them, dragging the sledge and its contents at lightning speed over bluffs, and down steep inclines, often not being brought to a

stand still until submerged several feet in a snow-drift. The number of dogs harnessed to the sledges varies from seven to fifteen, according to the nature of the country to be traversed, and the weight of the load. Under favorable circumstances, 11 dogs will make from 40 to 50 miles a day with a man and a load of 400 pounds. They are harnessed to the sledge in successive couples, by a long, central thong of seal-skin, to which each dog is attached by a collar and a short trace. They are guided and controlled entirely by the voice, not by the whip, (as stated by some writers on the subject,) and by a leader dog, who is especially trained for that purpose. The driver carries no whip, but has instead a thick stick, about four feet in length and two inches in diameter, called an *erstel*. This is armed at one end with a long iron spike, and is used to check the speed of the sledge in descending hills, and to stop the dogs when they leave the road in pursuit of reindeer and foxes. The spiked end is thrust down in front of one of the knees or uprights of the runners and dragged in that position through the snow, the upper end being firmly held by the driver, in whose hands it forms a powerful lever by which he can check his team if inclined to be unruly. These animals, although treated very indifferently, are absolutely essential to the existence of these semi-barbarous tribes. The great distance of the settlements one from another, and the absence of any means of inter-communication in summer, make each village dependent on its own resources, and prevent any mutual support and assistance, so that should the winter be extra severe a famine often sets in, and these improvident people never think of stirring until the last dried fish in store has been devoured, so that their only hope lies in their dog teams, which are often called upon to commence a journey, on an empty belly, of 150 or 200 miles over deep snow, in search of some friendly tribe of wandering Koraks, having been on scanty rations perhaps for a week or a fortnight previously.

When these tremendous journeys are made the natives are often compelled to travel all night as well as all day, and they have a practice of deluding the dogs into the belief that they have slept all night, by allowing them to stop and sleep an hour or so before sunrise, when they wake them to continue the wearisome journey. This deception, I believe, generally answers, and the animals resume their labors with renewed cheerfulness and energy. The sacrifice of these dogs is considered by the natives as the surest method of appeasing the anger of the evil spirits, and twenty or thirty of them may be seen suspended by the hind legs on long poles over a single encampment. The Siberian dogs exhibit many of the characteristics of the dingo and other wild types, they have the sharp, tapering muzzle, pricked ears, and bushy tail, of these latter, but are not so ferocious. Their bodies are long, feet large, limbs well formed and exceedingly muscular. The coat is rather coarse, but has an undergrowth of a thick, soft and woolly nature. The color ranges from grayish red to dark dun, sometimes brindle, and usually with black muzzle. The bark or rather semi-howl, of these animals, much resembles the long, faint, wailing cry of a human being in the last extremity of suffering, and, when a hundred or more dogs join in the chorus, the effect in the

stillness of an Arctic midnight is described as wild and unearthly, and sends the start blood of the listener bounding through veins, and for a time earth seems filled with yelling, shrieking fiends.—*Land and Water*

Selected for "The Friend"

The Testimony of Priscilla Cotton to Friends the day she died.

"All my dear friends, who have found Redeemer, oh! wait upon him at all times that you may stand continually in his presence where life is, that with the light you receive from Him, you may see your thoughts and deny them, that in stayedness you may be kept, when the hasty, forward spirit would arise, and keep it down. With the measure of God's spirit all may be weighed, the weight to what they tend, that no lightness may appear in your words, nor unsavoriness, that no offence come, but edification by all speak. Let the elders watch, that at no time the younger may see lightness, laughter, words of offence, but that you may always keep down the evil in yourselves, and administer grace to all you have to do with, that God's spirit be not grieved. So keep the field clean, that was once ploughed and made green and beautiful, that no stony or hurtful weeds grow in it to oppress the seed.

Friends, the cross is the power of God, and when you flee the cross, you lose power; that which pleaseth self, is above the cross; and that which pleaseth man, is above the cross; and that which shuns the cross, yields to the carnal part, and loses its dominion. Though the cross seems foolishness to stand in it; though it seems weak, stand in it; though it be a stumbling block to the wise, stand in it; there the dominion, authority, and crown are received. This is not for you to be exercised in for a time only, as your first conviction, but daily, even to the death, as long as a desire, will, or thought remaineth in you, contrary to God's will, light, and judge it by it; and as you wait for the light you will come to know a cross, the use of meat, drink, and apparel, and to the cross when alone, or in company; and the pure mind of God stands against iniquity, that the cross is against.

So Friends, watch daily to keep Christ's command, 'Take up your daily cross;' be at liberty one day, but deny thy own will, own thoughts, and thy own self. Taking up the cross, you feel the power, the strength of the Lord God, which breaks down all, keeps in order, in safety, and in peace. This serves from stubbornness, wilfulness, headiness, and brings all to be subject to dear children, unto God, and subject one to another as brethren. In the light and in the cross, there are no evil thoughts, no evil speeches, no contention, no having pre-eminence; but as brethren and sisters, pitiful, tender-hearted, courteous, forgiving, forgiving, long-suffering, and supporting one another. Here the power of the cross is known, which brings all to God's praise, and to his honor and glory, and to his children's prosperity and peace: so let it be. Amen.

PRISCILLA COTTON

And they that know thy name, will trust in Thee, for thou, Lord! hast forsaken them that seek thee.

Service of Elephants.—In India the possession of an elephant or two is by no means confined to royal or princely families. Landlords and English gentlemen, engaged in commercial or agricultural pursuits in the interior of the country, find such an animal to be well worth his keeping in many ways. It is in the collections of rent from an outstation to head quarters. It takes important supplies right across the country. It will carry half a dozen servants, with bed, baggage and cooking apparatus, to any place where these adjuncts or necessities cannot be procured on. It enables the native agents of a landlord to travel about with security against insults or robbery. Where roads have not been constructed, or are impassable for vehicles during the rainy season, the elephant is of great use to any emergency. To swim rivers, to wade through swamps, to step cleverly over fences, to fray a path through reeds, to break down forest trees firmly connected by roots, trailing creepers, is a comparatively easy task to this sagacious, powerful and obedient servant. It is true that three or four miles an hour is the average rate of progress, but that it is hardly fair to exact more than ten or twenty miles of a march in a day. It must be admitted, too, that practice is necessary to accustom the traveller to the pace, and that the paces of all elephants are not the same. Some are so smooth as to be almost to invite slumber; on others the uneasy occupant of the cushion rolls about as on a sea, and arrives at his journey's end with pains in his joints. But the docility of the beast and the security of this mode of conveyance are, where rapidity of communication is not essential, of the very greatest importance to residents of the plains. The owner of an elephant has besides a far greater guarantee for respectability than the owner of a gig. It is not to be imagined, however, that elephants cost nothing, or can be kept without care and attendance. A prudent person will guard his elephant from the deluge of a tropical rain, and to this end a high-roofed barn must be constructed, with sides large enough to admit something of the size of an ordinary haystack. Then a bath is as indispensable to the elephant as it was to an old Roman; and after a daily wash and a swim, during which nothing is done of the animal but the tip of his trunk, he lies down on its side at a signal from the driver, and submits to be oiled, cleaned and rubbed, while thorns or foreign substances are extracted from the toes. When these operations are concluded, a chain is fastened round one hind leg and made fast to a post or tree, and the remainder of the day is passed by the elephant in obliterating the traces of the bath by showers of water, or in driving away the flies with a leafy branch. The food generally consists of several loads of coarse rice, the stem of a plantain, and a whole cartload of tender branches cut off. To procure this latter supply is the daily duty of one of the attendants, and in Indian phraseology, is termed "a mahout," the title of "mahout" being reserved for the head keeper. Not every kind of leaf is eatable, and whole tracts of country covered with forest trees are absolutely useless for the feeding of elephants. When on a march, or in the jungles, elephants will endeavor to feed all day, and will not stop at anything edible. Formerly in the

Gangetia Delta, an elephant, with its two attendants, cost little more than £2 a month. The amount is now fully double, and in other and drier parts of India, where forage is scarce, it reaches the high figure of £6 or £7. —*London Saturday Review.*

Selected.

And my dear ancient Friends, be careful that you never forget, nor depart from your first love and tenderness; and all you younger who have not so fully known it, wait diligently for it, that you may know the blessed effects of it, as the ancients have done, that through the fear of God placed in the heart, and an awe and dread of offending the Lord, you may come to say with them: Oh! that I may never speak a word, nor do any action that may grieve His good Spirit, nor break my peace with Him. May I never eat nor drink to excess, nor wear any thing in apparel contrary to the pure Truth; neither be found in any carriage or behavior, in conversation or communications, whereby the Truth may suffer. This was and is the desire and cry of all the faithful, and of those that truly fear the Lord.—*John Banks.*

Demoralization at Jerusalem.—The London correspondent of the *Jewish Messenger* says, that he is in receipt of a private letter from Jerusalem, which gives a sad account of the state of things in the Holy City. Beggars are many, laborers few. It is, indeed, sad to hear these continued descriptions from impartial witnesses, of the miserable beggarly position of the Jews of Jerusalem. A great deal of the present misery of the Jerusalem Jews is directly traced to the misplaced, ill-advised generosity of the European Jews, who think they are discharging a religious duty, as well as performing a charitable act, by sending money in the form of *Cheluchah* to Jerusalem. Old men, middle aged men, and even young lads, who can and ought to be made to work for their living, centre their whole object in life upon sharing in the funds obtained from the Jews outside of Jerusalem. The worst of it is, that the young children follow, and, in fact, are made to follow the pernicious example of their parents. There must eventually come a time when concerted action will be taken by the Jews of Europe upon this question. Undoubtedly great good could be done with the money now sent to Jerusalem, if a better system of distribution were organized. As it is, under the present system, the money does much more harm than good.

Transforming Work of Grace.—Whence come pride and haughtiness, contention and strife, fraud and deceit, oppression and cruelty, but from the author of all wickedness? Where the flesh, with the affections thereof, is crucified, such things are not to be found; and, let us pretend to what religion we will, whilst such things are practised, we keep alive what ought to be mortified.

Where an evil spirit is uppermost, men know no limit; their ears, eyes, tongues, hands and feet, are at liberty to hear evil reports, behold vanity, speak proudly, rashly, unadvisedly and deceitfully, to do violence, take bribes, and go where they list.

But where a right spirit rules, every member of the body is under a limit; the ear is turned from fables, and the eye from behold-

ing vanity; they cannot, as too many do, cover, dissemble and lie, to accomplish self-ends; vain communication is not allowed to come out of their mouths; hands are limited from taking bribes, using of violence, or doing any wrong; the paths of rioters they cannot walk in, but are lovers of righteousness, and haters of iniquity in themselves and others. And to this estate we might all come, by denying such motions as the light of righteousness in our own hearts manifests to be evil.

HUGH TURFORD.

THE FRIEND.

SECOND MONTH 28, 1874.

If we may trust the experience of those who have been the most apt scholars in the school of Christ, and attained to the profoundest knowledge of the mysteries of his Kingdom, we may rest assured that the deepest religious feeling arises from the secret operation of Divine grace on the soul. It makes but little noise or creaturely demonstration, but fixes the attention and the expectation on Christ alone, and manifests its supernatural origin and power, by producing compliance with the Divine will, in taking up the daily cross.

Much is lost where we are deceived into thinking that the life of religion consists in outward activity. A man's enemies are those of his own house. To overcome them, to know the strong natural man bound, and all his goods spoiled, the unrelenting warfare must be carried on within, and he who maintains the contest victoriously knows how frequent and how great are the fear, the trembling and the suffering he has to undergo, before his triumph is achieved, through the power of the Lamb, and he girded with the whole armor of God, and able to stand against the wiles of the devil.

For true growth in this religious life, it is of primary importance to keep the word of the Lord's patience, so as to know Him to keep us from the hour of temptation, which we are assured will come to try all that dwell upon the earth. This patience is one of the most beautiful, and not the least costly, of all the jewels that adorn the sanctified soul. It restrains the flesh and keeps the temper unruffled under provocation; it bridles the tongue, subdues pride, and strengthens the tried or mourning spirit. Hence the injunction of our Saviour to his disciples, when forewarning them of the persecution and suffering they would have to meet, "In your patience possess ye your souls."

In one of the epistles addressed by Edward Burrough and Francis Howgil, to those in London who had been recently convinced of the truth of the principles held by Friends, and were striving to walk conformably therewith, they say, "Look not out at words, for that which feeds there, is for famine. But dwell in the Light, joining with the immortal principle which receives nourishment from the eternal Fountain, and which the world knows not of nor comprehends. As you grow in the Pure, and in the Life, so you are unknown to the world; and your growth will appear by your obedience in the cross of Christ. Stumble not at the cross; for such as do, have no part in the eternal inheritance. But walk in the cross, which is life to the

new man and death to the old, and so through death, life is made manifest; and the pure life of God arising in all, the world will be trampled upon and denied by you. But such amongst you that choose the world, wrath from God, we declare [will be] against you. *And you who know the way and cast off the truth, and for the love of that which is visible, turn from the truth, you cannot escape the damnation of hell.*"

What an unspeakable favor would it be, if all the trumpets that are sounding amongst us in the present day, were calling the people to inward reverential waiting upon Christ, as He reveals himself by his light to the soul. How surely and truly would it teach those who accepted it as their guide, of their entire dependence on Him as the atoning sacrifice, by which He purchased for them, forgiveness and reconciliation, as the justifier and sanctifier of his true born children, and as the wisdom of God and the power of God; thus imparting to them that knowledge of the only true God and of Jesus Christ his son which is life eternal. This is the only way by which true Quakers can be made. To such truly convinced ones, small as the church may be, "the call goes forth that she gather to the place of pure, inward prayer, and her habitation is safe."

SUMMARY OF EVENTS.

FOREIGN.—The *London Times* says, the final result of the elections may be exactly stated as follows: The Conservatives returned 351; the Liberals and Home-rulers 302. The total number of votes polled in Great Britain and Ireland was about 2,500,000, which is a considerable falling off from the vote at the last general election, and shows that many persons abstained from voting.

On the 16th inst. Gladstone waited on the Queen at Windsor Castle, and formally tendered his resignation and that of his colleagues, which was accepted, and Benjamin Disraeli was invited to form a new Cabinet. On the 20th it was officially announced that the ministry was constituted as follows: First Lord of the Treasury, Disraeli; Chancellor of the Exchequer, Sir Stafford Northcote; First Lord of the Admiralty, Ward Hunt; Secretary of State for the Home Department, Richard Ascheton Cross; for the Foreign Department, Earl of Derby; for the Colonial Department, Earl of Carnarvon; for War, Gathorne Hardy; for India, Marquis of Salisbury; Lord High Chancellor, Lord Cairns; Lord of the Privy Seal, Earl of Malmesbury; Lord President of the Council, Duke of Richmond. Lord John Manners is appointed Postmaster General. The new ministry is wholly composed of men who have held office in former Conservative administrations. The action of Disraeli in limiting his cabinet to twelve members is generally approved. Gladstone's Cabinet had fifteen members.

It is represented that Gladstone has determined to no longer take an active part in Parliamentary proceedings.

The *Times* says a telegraphic dispatch was received at Cape Coast Castle on the 28th ult. from the expeditionary force, announcing that Coomassie, the capital of Ashantee, had surrendered to the British forces, and the king and his family were prisoners.

Dr. Beke, the English traveller, reports that he has discovered the true Mount Sinai. It is situated a day's journey northeast of the village of Akaba, Arabia, at the altitude of 500 feet above the level of the sea. Dr. Beke says he found remains of animals that had been sacrificed. He also discovered Sinaitic inscriptions, which he copied.

The *Faraday*, a steamship of five thousand tons burden, built for the special purpose of laying telegraph cables in the Atlantic, has been launched at New Castle.

The Indian government telegraphs that it now has ample supplies of grain to meet every demand from the distressed districts. Intelligence has reached Calcutta that some persons have already died of famine, and multitudes are distressed from want of food. It is estimated that but for the aid furnished by the government, about five hundred thousand persons must have perished.

The total circulation of the United Kingdom at the close of 1872, is stated to have been £141,239,000 sterling, in coin and notes, equivalent in United States gold coin to \$686,421,540. The gold coin amounted to £84,551,000 sterling, and the silver to £15,000,000.

It is said that on the assembling of Parliament it will be immediately prorogued until the 12th of next month, so that the members who have accepted office in the new cabinet, may have an opportunity to go before their constituents for re-election.

The Queen, at the recommendation of Gladstone, has granted a pension to the children of Dr. Livingstone. It is no longer doubted that the report of his death is true.

A Madrid dispatch of the 22d says: Severe fighting has been going on in Biscay for several days. The heights above Somorostro are held by a Carlist force of 25,000 men. The Republicans have taken the first height. Their losses were heavy. A Bayonne dispatch says the Carlists have taken the town of Vinaroz, with its garrison of 200 men.

A Berlin dispatch of the 18th says: In the Reichstag to-day Bishop Metz, who is a member, asked the President for permission to be accompanied by interpreters during the sittings. His request was refused. A motion offered by an Alsatian deputy, that Alsace and Lorraine be permitted a plebiscite to decide their nationality, was rejected by an overwhelming majority. The Alsatian delegates subsequently withdrew from the Reichstag and returned to Strasbourg.

A dispatch from Khartoum of 2d mo. 14th says: The Sultan of Darfur invaded the Egyptian territory, near the Bahrel Gazi, and captured a number of slaves. The Egyptian Governor, Zebra Beri, gave battle, and the fighting resulted in dispersing the Sultan's army, 10,000 strong, capturing four guns and killing the Vizier and many chiefs.

A formidable insurrection is said to have broken out in Japan. A dispatch from Nagasaki says, the insurrection is spreading, and the situation is critical. The insurgents are advancing on that place, and at the last accounts were so near that the foreign residents were preparing to leave.

The Emperor of Austria has left St. Petersburg and proceeded to Moscow.

A Paris dispatch says: The Minister of the Interior has sent a circular to the prefects, directing them to keep watch upon the citizens who leave their departments for Chislehurst, for the purpose of doing homage to the Prince Imperial on the occasion of his becoming of age.

The Hawaiian King, Lunalillo, died on the 3d inst. General Gonzales was installed as President of San Domingo on the 27th ult. The official declaration of the vote shows he was elected by a large majority. All the members of the family of ex-President Baez have been banished from the country.

There was an earthquake at Laguayra on the 6th inst., the severest since 1812. Much injury was done to persons and property.

UNITED STATES.—There were 315 interments in Philadelphia last week, including 97 children under two years. Of the deaths 36 were of consumption and 39 inflammation of the lungs, 11 typhoid fever, and 17 old age. At the municipal election held in this city on the 17th inst., 109,251 votes were polled. The candidates nominated by the Republican party for Mayor, City Solicitor and Receiver of Taxes, had majorities ranging from 10,995 to 13,717. The quantity of gas made at the city gas works during 1873, was 1,648,587,000 cubic feet, being an increase over the year 1872, of 161,618,000 feet. The street mains laid during the year were a little over twenty miles, making the entire length 605 miles. The profits of the year were \$305,758, nearly all of which has been expended in the permanent improvement of the works and laying mains. The number of consumers of gas increased 4708, and now amounts to 79,477.

The deaths in New York city last week were 533.

During the past two weeks 1232 applications for patents were made at the Patent-office, Washington. This is a number unprecedented, in so short a time, in the history of that Department.

There have been passed during the present session of Congress in the House of Representatives, 115 bills, of which about fifty have become laws. Of this large number, but few are of general interest or importance. The Congressional committee, to whom was referred the memorial to recognize God and the Christian religion in the Constitution of the United States, have reported at length and pointedly against the proposition.

The Supreme Court of the Territory of New Mexico has decided that the Puebla Indians are citizens of the

United States, under the Treaty of Guadalupe-Hidalgo. This decision will add 4000 to the voting population of that territory.

A temperance movement began recently in Ohio, directed especially against the drinking saloons which abound in all the villages and towns. The method adopted is for companies of women to visit the drinking places and endeavor to induce the venders of intoxicating drinks to abandon the business. In numerous cases the appeal has been successful. From Ohio the movement has spread into Indiana, Iowa, Illinois, Michigan and other States. It is said that more than one thousand drinking places have been closed twenty-five towns. The laudable object of the work is, however, sometimes effected by questionable means, such as singing and praying before the saloons, and besieging them until the keepers promise to close them.

The Markets, &c.—The following were the quotations on the 21st inst. *New York*.—American gold, 111 U. S. sixes, 1881, registered, 120, coupon 121½; ditto, 1862, 118; ditto, 10-40 5 per cents, registered, 116, coupon, 116. Superfine flour, \$5.90 a \$6.25; No. 1 extra, \$6.65 a \$6.80; finer brands, \$7 a \$11. No. 1 Chicago spring wheat, \$1.58; No. 2 do., \$1.54. Soft barley, \$1.80. Oats, 53 a 63 cts. Western yellow corn, 77 a 82 cts.; southern yellow, 78 a 80 cts.; do. white, 81 a 85 cts. *Philadelphia*.—Uplands and New Orleans cotton, 16 a 17 cts. Superfine flour, \$5 a \$5.50; extra, \$5.75 a \$6.50; finer brands, \$7 a \$10.50. Red wheat, \$1.60 a \$1.72; amber, \$1.68 a \$1.75; white, \$1.80 a \$1.85. Rye, 92 cts. Yellow corn, 74 a 76 cts. Oats, 57 a 64 cts. Smoked hams, 12 a 14 cts. Lard, 9½ cts. About 2500 beef cattle sold on the 23d inst. extra at 7½ cts. per lb. gross, and common at 4½ cts., a few choice brought 7½ a 8 cts. Sheep sold at 7½ cts. per lb. gross and corn fed hogs at \$8.50 a \$9, 100 lb. net. *Chicago*.—No. 1 spring wheat, \$1.20 No. 2 do., \$1.20; No. 3 \$1.16½. No. 2 mixed corn, 47 cts. *St. Louis*.—No. 2 spring wheat, \$1.20 a \$1.22 No. 2 winter red, \$1.51 a \$1.58. Oats, 47½ cts. *Cincinnati*.—Wheat, \$1.40 a \$1.43. Corn, 59 a 62 cts. Oats, 48 a 53 cts. Lard, 8½ a 9 cts.

FRIENDS' FREEDMEN'S ASSOCIATION.

With nineteen schools in N. Carolina and Virginia in successful operation, and 2193 scholars in attendance, involving an expense of \$1,000 per month for the next three months, the Association has but a small amount in its treasury. We commend the subject to the serious attention of Friends.

RICHARD CADBURY, Treasurer.
JAMES E. RHODES, Pres't of Executive Board.
Philadelphia, 2d mo. 13th, 1874.

WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with one of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office, Burlington Co., N. J.
Charles Evans, No. 702 Race St., Philadelphia.
Deborah Rhoads, Haddonfield, N. J.
Rebecca S. Allen, No. 335 S. Fifth St., Philadelphia.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to act as assistant matron.

Application may be made to
Ebenezer Worth, Marshallton, Chester Co., Pa.
Joseph Scattergood, 413 Spruce St., Philadelphia.
Aaron Sharpless, Street Road P. O., Chester Co., Pa.
Thomas Wistar, Fox Chase P. O., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on Sixth-day, the 17th of 10th mo. 1873, the residence of her husband, George Haines, M. SARAH W. HAINES, in the seventy-second year of age, a beloved member of Upper Evesham Monthly Meeting of Friends, New Jersey. Her relatives had the consoling belief her end was peace.